

Ukrainian Catholic Youth Organization

ЮНАЦТВО



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ВСЬОМУ СВІТСЬКОМУ ДУХОВЕНСТВУ,

ОТЦЯМ РЕДЕМПТОРИСТАМ І ОТЦЯМ ВАСИЛІЯНАМ,

ВСІМ НАШИМ ЧИТАЧАМ, ПРИХИЛЬНИКАМ І ПРИЯТЕЛЯМ

БАЖАЄ

РЕДАКЦІЯ ЮНАЦТВА

СВЯТОГО І ЩАСЛИВОГО НОВОГО РОКУ.



TO ALL OUR SUBSCRIBERS,

ADVERTISERS AND FRIENDS WE EXTEND

SINCEREST WISHES FOR A

HOLY AND HAPPY NEW YEAR.

THE YOUTH.



ЮНАЦТВО YOUTH

Рік III, Число 1.

Едмонтон, Алберта

Січень, 1947.

Щасливого Нового Року!

Незамітно ми перейшли границю старого року і почали новий. Без огляду на це яким був минулий рік для нас, ми всі бажаємо собі й другим кращого нового року. Наші очі й надії звернені в сторону кращого завтра. Наші думки заняті питанням: що принесе нам цей новий рік? що нас в тім році чекає?

Чи буде цей рік для нас справді **новим**? Це знає тепер тільки Бог. Ми тільки надіємося того. Ми бажаємо чогось кращого ніж те, що ми мали давніше. Бажаємо кращих часів, кращого здоров'я, більше щастя, більше єдності і співпраці між нашим народом і якнайкращого розвитку нашому товариству УКЮ. Наша втіха була б не до описання, якщо б це все сповнилося. З наших сердець, що переповнені цими бажаннями, випливають ті веселі оклики, що ними ми так весело витаємо всіх при першій стрічі — оклики "Щасливого Нового Року".

Так. Ми всіх поздоровляємо тими словами. Але памятаймо, що щастя нового року не залежить від наших побажань. Воно залежить від наших діл, від поведіння, від нашого життя. Хочемо кращого року, хочемо щасливого року, — вгляньмо в наше життя. Якщо не змінимо в нашій житті того, що є не добре, то даремно будемо надіятися щасливого й кращого року.

Нормою для нашого життя повинна бути ось така засада: ставити наші станові обов'язки на першому місці, річі корисні на другому місці, а справи приємні, розривкові на третьому. Це значить, що хто хоче бути щасливим і вдоволеним, мусить виконувати совісно свої обов'язки ще заки забереться до якого іншого, необов'язкового діла. По належнім сповненні обов'язків можна зайнятися справами, що є нам корисні. Щойно по тім можна братися до того, що є нам приємне чи розривкове. Наприклад студент: першим його завданням є добре навчитися лекції, бо це для нього кінечне, обов'язкове. І доки він того добре не зробить, він не повинен братися до інших річей, хочби й корисних. По сповненні обов'язку можна зайнятися чимось корисним, приміром прочитати добру книжку або вчитися щось, що не є обов'язуєче. Коли ми вже й обов'язок сповнили і провели трохи часу в чімсь корисним, то щойно тепер можемо зайнятися тим, що для нас приємне, приміром послушати гарної радієвої програми, піти подивитися на добру фільму, піти десь на забаву або щось подібного. Ніколи не повинні ми перевертати цього порядку, бо це буде причиною многих невдач, невдоволення й розчарування. Від того, чи в нашій житті будемо придержуватися цієї засади чи ні, залежить щастя в цій новій році.

(Докінчення на сторони 2-ій)

*Donated by Mr. J. Walausky
10923-111 Ave Edmonton, Alta
—1964—*

A Merry Christmas and a Happy New Year

Dear Ukrainian Catholic Youth:-

The year of 1946 will go down in the history of our Ukrainian Catholic Church as a memorable one. It was during this year that the members from our diocese, young and old, gathered in Winnipeg to celebrate the 350th anniversary of the joining with the Holy See.

On July 2-4, you had an opportunity of meeting important personnel from the various provinces.

The youth of our diocese played an important part in the Congress. The future of our organization depends on the type of members we will have.

The Congress showed that our Dominion UCY is a strong organization. However, in order to maintain our strength and solidarity, we must abide by the ideals and aims set by our UCY. We must adhere to the teachings of our Church and be faithful followers and true apostles of Catholic Action.

Each branch of UCY has an important role to play. The strength and solidarity of your province depends on the active branches throughout the province.

In turn, each province has an obligation to perform and should see that it is carried out. Close co-operation of the provinces with the Dominion UCY executive will strengthen our bonds and will make our organization a solid one.

Remember it is the training that one receives in his or her youth that will be of great value to you when you have passed your youthful stage and have become a member of one or more of our Dominion-wide organizations.

The year of 1946 was a trying one. Many of your brothers and sisters returned from the services. Adjustments had to be made. This period is very slow and no doubt you are looking forward to the new year with greater enthusiasm and zeal than ever.

Let our New Year's message be that we organize a new branch of the UCY where no such branch exists. Let's double our membership and try to follow the plans as outlined by the Dominion UCY.

On behalf of the Dominion UCY, may we take this opportunity in expressing a Christmas and New Year's greetings—A MERRY CHRISTMAS AND A HAPPY NEW YEAR—to one and all.

DOMINION U.C.Y.,

John Michael Kozoriz, President.

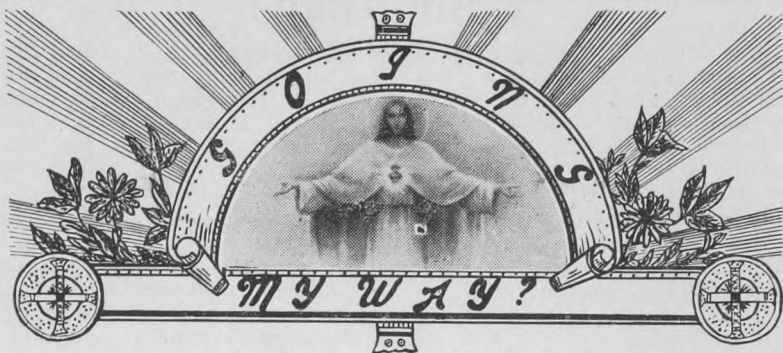
Beth Myzak, Secretary.

ЩАСЛИВОГО НОВОГО РОКУ

(Докінчення зі сторони 1-ої)

Це є справа дуже важна і неодному може бути трохи трудна. Але треба знати, що без труду й жертви не можна дійти до щастя. І цієї борби з нами самими вимагає від нас щастя й добро нового року!

Тож з готовістю й великодушністю ідім на зустріч новому рокові! Він обдарить нас великим щастям і сповненням всіх наших бажань, якщо ми того будемо справді по ширості хотіти і про це старатися! Щастя нового року в наших власних руках!



by Brother S. Methodius, F. S. C.

OTHERS

"Lord, help me to live from day to day,
In such a self-forgetful way.
That even when I kneel to pray,
My prayer shall be for Others.

Help me in all the work I do,
To be ever sincere and true;
And know that all I do for You,
Must needs be done for Others.

Let self be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for Others.

And when my work on earth is done,
And my new work in Heaven's begun,
May I forget the crown I've won
While thinking still of Others.

Others, Lord, yes Others —
Let this my motto be.
Help me to live for Others,
That I may live for Thee."

РІЗДВЯНІ ВАКАЦІ СКІНЧИЛИСЯ!

ПЕРЕСТАНЬТЕ МРІЯТИ!!

Пишемо до Вас, Студіююча Молоде!
Витаємо Вас всіх знова в школах. Най
Бог благословить Гас всіх і допоможе,
щоб цей рік, 1947, був корисним, радісним і святим.

Час пересунув ще один рік. Приходить день, коли час ще буде йти, але Ви станете. В цій хвилі Вічність пічнеться для Вас. Ви ніколи не знаєте, котра хвилинка є послідною для Вас. Тому кожна пуста й грішна хвиля є образою Бога і небезпечна для Вас. В ній може критися ціла Ваша вічність.

В році 1946 було багато кепських хвилин, котрі засоромляли кожного з нас. Кепські хвилини в деяких краях, як релігійні відступники й національні запроданці ширили отрую ненависти,—кепські в Злучених Державах, як безвірні "провідники

робітників" руйнували добрі юнії й підкопували владу держави, — кепські хвилини для всіх на українських землях, як жорстокий кат голодом і звірством нищив тисячі а навіть міліони наших братів по крові й кости, — кепські для всіх наших бідних, бездержавних скитальців, що валялися по норах-печерах чужих країв.

Трагічні хвили всі. Вони майже доказують, що надармо Христос терпів і вмер. В кожному випадку те саме. З самолюбства чоловік буриться, поборює Бога й других. Це все мусить скінчитися, або виділенням себе, або знищенням себе. Послідні точки мира мусять бути підписані заки послідна хвилина вибе. Інакше вічність буде нескінчима війна, нескінчима мирового конференція! Отже, вічна вартість є в кожній переходячій хвилі в році 1947.

Цього року, як кожного, Бог дає Вам час, — другу нагоду грішникові поправитися, приятелеві Бога стати ще більшим приятелем, ревному стати ще ревнішим. Рік 1947 є доданий час для особистого освічення й для суспільного добра. Злучім їх обидвох. Ви освятите себе, якщо завжди будете жити для Других!

"Для Других" значить, що цього року Ви станете, як схочете, більш подібні Христу. Це значить, що для Нього Ви даєте добру раду сумніваючомуся, навчите невіжу, прийдіте нагого, полюбите бідного, перестанете одобрювати грішні гахили світа, будете поконувати свої грішні пристрасти. Це все повинно критися в Вашій постанові на Новий Рік — "Я буду жити для Других!"

Чи будете? Отже, перестаньте мріяти!

Rosalie (a first grader, walking with her mother, spoke of a small boy): "His name is Jimmy and he's in the first grade."

Mother: "What's the little boy's last name?"

Rosalie: "His whole name is Jimmy Sit-down; that's what teacher calls him."

Osmosis was one of the early pharaohs of Egypt.

"I Am Third"

Bohdan was a young college man, a popular and unselfish leader. One day a box arrived from home. That night he invited some of his friends to his room for a feast. During the festivities one of the young men noticed a motto on his desk. It contained the three words: "I AM THIRD," and it was enclosed in a beautiful frame.

"Tell us what the motto means," asked one youth idly. Then all became curious.

"What does it mean, Bohdan?" each insisted.

Finally when Bohdan was sure that his friends really did want to know, he began to explain, and a hush crept over the group.

"I have one of the finest mothers in the world. She is a good Catholic. So is dad. It has meant downright sacrifice to keep me

in College. One night before I left home, she brought this little frame to me, and asked me to keep it where I could see it every day. It has stood right on my desk every day, and I shall take it with me wherever I go. And, I hope, I shall always remember its admonition."

Then he stopped, as if it were difficult for him to continue. The hush still hung over the small audience. The mystery of the meaning was more puzzling than ever. At last a voice almost whispered: "But what does it really mean?"

"She explained it to me that night and I shall never forget a word she said: 'My son,' she began, 'always remember that **God is first; others are second; and you are third**.'"

Христос і Молодь

Ми тепер посідаємо те, що люди загально вважають за один з найольших Божих дарів — молодість. Описуючи чар і красу молодости, поети стараються перевищити одні других, бо молодість є все новою та невичерпною темою до описування. Це є весна життя, золотий вік людини, час, коли все на світі виглядає веселе і велике.

Час молодости захоплював і все буде захоплювати людину, бо природа людини заєдно стремить до того, що є новне життя, повне охоти та мрій. Чому нині такі великі натовпи людей сходяться, щоб побачити забаву на леді, різні гри бали та різні штуки? Тільки тому, щоб побачити та подивляти звинність та сприт молодечих сил. Не дивниця, отже, що й сам Христос, Юнак з Назарету, дуже зворушливими словами боронив молодь перед якимбудь згіршенням-зіпсуттям. "Хто тільки згіршить одного з цих молодших, що вірять в Мене, було б йому краще причипити до своєї шії камінь та потонути в морській глибині". Не часто говорив Ісус такими грізними словами; тільки високе цінення значіння молодости могло спонукати Його до такої бесіди. Цей висказ, ця оборона молоді змалював нам не так Христа Богочоловіка, як радше Христа Молодця, котрий переживши веселі літа молодости в Назареті, стає в обороні молоді цілого світа.

Више наведені слова Христа свідчать про Його велику дбайливість про молодь, про Його глибоке зацікавлення шастям і добробутом молоді. Від початку нашого

життя до тепер Христос все про нас думає, нас любить та нами цікавиться. Він все з нами; в душі нашій чуємо часто Його голос.

Чому Христос так про нас все пам'ятає? Тому, що Він був подібний до нас у всім, крім гріха. Він був молодим так як ми; Він зазнав шастя юних літ як і ми; Він мав молодечі мрії й надії як і ми. Можемо уявити собі чар і красу, що ними Христос визначався в часі молодости; Його силу, повагу та щирість. Він завше любив тоариство; Він приставав та благословив дітей; Він давав добрі ради молодцям, хоч ці не все приймали їх. Він і на Тайній Вечері позволив молодцеві Іванові спочити на Своїх грудях. Його любов обіймає все, що на світі, але найбільша вона зглядом нас — молодих хлопців і дівчат. І Христос бажає, щоб ми цього ніколи не забували.

Час молодости, це час де ми живемо немов боги — безжурні, безпечні, щирі, повні запалу та любови до всього доброго. Але з цієї самої причини молоді літа є повні небезпек, що грозять зі всіх сторін.

І саме тому, що цей шасливий час молодости є виставлений на прерізні небезпеки, що можуть знищити цей чар та красу, цей предмет Христової любови, Христос так дуже цікавиться, любить та обороняє молодих людей.

А яке наше відношення до Нього? Чи ми горнемося до Нього, чи відвертаємося?

Правдиве Щастя

Дорога Молоде! Ти певно хочеш бути щасливою, правда? А хто не хотів би цього!

Бути щасливим бажає гарячо кожна й кожний з Вас. А бажаєте того тому, що таке бажання дав Вам Бог; Він вложив його у Ваше серце.

Та людина складається з душі і тіла і через це буває не раз так, що інакше розуміє щастя душа, а інакше розуміє його тіло. І тому не треба дивуватися. Наша душа — це подих Бога і з цієї причини вона рветься все до того, щоб знов злучитися з Богом — з тим найвищим безконечним добром. Так, як дим все пнеться вгору, так душа наша все прямує вгору, до Бога. Зовсім противно наше тіло. Воно взяте зо землі і тому все до землі звертається. Його тягне до долу, до того земського пороху. Ця незгода між стремліннями душі й тіла запанувала в людині тоді, коли над нею запанував гріх і знищив в ній ту велику й святую згоду, що випливала з підчинення людини Богові.

Завданням молодих наших літ є відновити і затвердити між душею і тілом ту святую згоду, яка була в раю перед упадком у гріх. У тім великим і важним завданні допоможуть нам наш розум і віра.

Наш розум і віра ще в перших літах нашого життя дали нам пізнати що є добре, а що зле; що перше можна й треба робити, а другого ні. Ми знаємо напр. що добра це річ молитися та що душа дуже бажає цієї розмови з Богом, своїм Творцем. З другої сторони знаємо, що наше тіло молитви не любить і від неї відвертається. Таку й подібні незгоди в нашій тілі й душі ми повинні старатися усувати, усуваючи при тім те, що є недобре. Ми молоді маємо дійти до того, щоб наша душа й тіло бажали одного й того самого щастя — щастя душі. Душа й тіло становлять одне єство. Тому в них повинна бути одна ціль, одне бажання.

Є на жаль багато людей, навіть і молодих, що не дбають про згоду між душею і тілом. Причина є в тім, що вони зле думають і говорять про щастя. Вони йдуть за забаганками тіла, а не за бажаннями душі. Вони слухають тіла, що тягне до землі, а не звертають уваги на душу, що

тужить за Богом. Тому отже, що вони шукають свого щастя поза Богом, де його нема, вони його не знаходять. Стрічають тільки нещастя, невдоволення, розчарування.

Що це нещастя? Нещастя є одно: зірвання з Богом, відвернення від Нього, забуття про Нього й занедбання всього, що може до Нього запровадити.

Правдиве щастя отже є тільки в Бозі. Щастя, це спокій, що огортає тільки тих людей, що йдуть за бажаннями душі. А що душа бажає Бога, то нашим щастям є сам Бог. Ми стаємо щасливі тоді, коли лучимося з Богом.

Тому памятайте, молоді душі, цю святую й незмінну правду, що **Ваше щастя в Бозі**. Хоч Вам може інакше видається, хоч люди можуть Вам інакше говорити, то Ви всюди сміло і з переконанням говоріть, думайте і практикуйте ту засаду, що **щастя людини в Бозі!**

Щож отже може Вам стояти на перешкоді дійти до того щастя? Птахові легко літати у воздуху, риби легко плавати у воді, бо вони до того призначені! Чим воздух для птиці, чим вода для риби, тим Бог для нас — людей. Тільки позвольте душі своїй злинути до Нього; спрямуйте своє серце до Бога; полюбіть Його понад усе, а будете щасливі.

Щастя починається тоді, коли починається пізнавати Бога. Його забезпечується вірною службою Богові через ціле життя. Завершення щастя — це вічне оглядання Бога в небі.

Пізнай, проте, дорога молоде, це правдиве щастя. Памятай, що без Бога правдивого щастя нема. Прямуй до щастя цєю одинокою дорогою, а уникнеш багато обманів, розчарувань і жалів. Не в славі, багатстві, похвалах, вигодах твоє добро! Не збирай і не вдоволься окружинами щастя — збудуй собі саме джерело всього щастя — Бога!

До Бога, до Бога, молодий приятелю, нехай прямує все твоє ділання; за Ним нехай рветься твоє молоде серце; при Ним нехай перебуває твоя свіжа память; Ним нехай запалюється твоя свободна воля!

До Бога, бо в Нім твоє правдиве щастя, одиноке добро!

Важне Повідомлення Для Всіх Відділів в Алберті

Згідно з припорученнями, що їх кожний відділ УКЮ в Алберті одержав від свого Пров. Заряду, він є обов'язаний чимскорше зробити якебудь підприємство, дохід з якого має віддатися до Пров. Заряду на поміч у видаванні доміняльного часопису молоді — "Юнацтва". Редакція "Юнацтва" одержала поручення від місяця березня поміщувати в "Юнацтві" імена всіх відділів

Алберті і подати кілька кожний з них прислав на прес-фонд "Юнацтва".

Тому будьте готові. В числі "Юнацтва" на місяць березень будуть подані до відома імена й жертви всіх албертійських відділів.

Що буде коло вашого імені? Це залежить тільки від вас.

Січень — Місяць Згоди

З великим жалем у серці мусимо признати, що одна з відемих прикмет, що глибоко вкорінилися в душі нашого народу, є брак згоди, брак співпраці. Цей об'яв бачимо в протязі довгої історії нашої бувальщини. І ця незгода, це головна причина довгого поневолення нашого свободолюбного народу. Ще від хвили, коли наш великий Князь св. Володимир поділив свою могутчу державу між своїх синів, вона ніколи не стала такою, як була в його кріпкій, залізній руці. Дух незгоди заволодів на нашій землі й руйнував її продовж століть — і руйнує її досі. Цей дух виціпив у серця синів нашої землі зародок сварні, насіння нещастя. А певно, що коли б ми не запродалися в його неволю, не такою була б наша історія, не такою наша доля.

В нас завжди знаходилися слуги-діти духа незгоди — княжі міжусобиці. Знаходилися нераз люди, що за ласку в дикуна-наїзника, нищили свій рідний край, вбивали рідних братів. Таких людей і сьогодні не бракує. Вічні спори продовж нашої історії так увійшли в кров нашого народу, що їх викоринювати приходилось дуже трудно.

Щойно по довгих століттях неволі і по пролитті багато рідної крові почала запановувати в нашій народі любов і згода. Ми зрозуміли, що ми один нарід, що тільки в згоді і спільними силами можемо

встоятися. І 22-го січня, 1918 р. ми були скинули з себе чуже ярмо. Ми мали додати сили, щоб навіть і цілу Європу опанувати. Чужа сила не була б нам вдіяла нічого, якщоб з нею знов, на нашу гірку долю, не була б долучилась сила наших рідних братів, що воліли чужинцям помогти нищити наш рідний нарід, як з своїми братами бути паном на своїй прадідній землі. Дух давньої незгоди не спав. Він знайшов собі нових прихильників, і їхніми руками знищив наше власне щастя, нашу свободу, наші надії.

Сьогодні на нашій — не своїй землі повтаряється та сама історія. Різниця тільки в тім, що це тепер діється в десятеро більші розміри. Пора тепер нам всім зрозуміти слова нашого славного гетьмана Мазепи, що "через незгоду ми пропали". Нехай стане перед нами цей світлий історичний день 22-го січня — день всенародної згоди і злуки всіх українських земель в одну велику державу. Хай ця подія зродить у наших серцях сильну віру й незломну надію, що ми можемо і що ми таки дійдемо до повної згоди, до кращого завтра. Треба було крові століть, щоб зробити наш нарід ОДНИМ; треба буде ще немало жертви, щоб зробити його СВОБІДНИМ. Але й це колись станеться, якщо в нас буде все більше й більше згоди.

Necessity of Laymen in Catholic Action

The Catholic Church holds ever foremost her supernatural aim as primary and basic, yet this aim does not in any manner exclude natural endeavours and means. Therefore the Catholic Church conducts Catholic Action, wherein, laymen stand out prominently at the helm. The sphere of Catholic Action touches on every phase of life. It has to renew everything in Christ. In certain activities it develops more strength and in consequence turns more attention to it, while in others it bears just a relative influence, yet, as a rule, it never discards anything without previous consideration.

Supernatural affairs of the Church lie at the hands of the clergy.

Natural affairs, on the contrary, belong to the laymen, and the Church is in earnest desire of their work and action, for, as work is concerned, we find it to be plentiful with no means of affording working hands. As it has been a traditional belief that natural means play no role, therefore, the faithful were induced to hold that everything must rest upon the hands of the priests. Due to a lack of qualified personnel the priests were forced by circumstances to undertake matters which otherwise belonged to laymen. This undertaking of the clergy brought

about a complete depletion of strength and thereby, any failing to comply with the demands of their undertaking, exposed them to severe criticism. Now, that the circumstances have changed to better, we forcibly stress the need for laymen to take active part in the work called for, by what we term "Catholic Action."

Inevitable Necessity of Secular Apostles

Nowadays, the clergy find themselves overtasked with duties pertaining to their vocational calling, so that, it turns out to be an urgent necessity for the laymen to take over the leadership, for the scant number of priests find themselves inadequate to give sufficient attention to the manifold requirements. New projects and fresh demands summon recruited strength and additional workers. Some affairs cannot be handled successfully by the clergy, for they might run counter to their duties as priests, e. g. political and financial transactions.

This calls for individuals who feel themselves capable, to handle prudently and with due circumspection, matters which weigh heavily upon the clergy, and thus, with every channel of approach opened, get down to brass tacks, and such an undertaking will be greatly appreciated.

LET'S PHILOSOPHIZE

with modern Skovoroda

In these modern times we meet certain people who regard it an honor to deny the existence of God. No matter how wise they may seem to be, they obviously manifest a great lack of serious thinking. Every person, who really **thinks**, cannot deny the existence of God. To prove this we write this and subsequent articles bearing the above title.

GOD EXISTS—The Argument from Cause

The world in which we live is a tissue of cause-and-effect relation, i. e. of causality. A **cause** is that which in any manner whatever contributes to the production of a thing. The **effect** is the thing produced. The relation between the cause and its effect we call **causality**. That the above statement is true we know from our experience. The sun causes sunlight, sunlight causes sunburn, this causes pain, pain is the cause of sleeplessness, etc. Even from this example we learn that causality really exists; that the effect of one cause may become the cause of another; that the chain of cause and effect may be crossed and interwoven at innumerable points, so that a certain effect may be a result of many causes and one cause may produce many effects.

If there were no causality in the world, as some hold, then why does the physician seek to know the cause of a certain illness? Why is the lazy student responsible for his failure in school? Causality, therefore, exists.

There are various causes of effects. Let us, for instance, say that John has made a statue of a soldier. He must have been able to make it; he must have that ability. This means that he is an **adequate** cause. If he could not do it, he would have been an **inadequate** cause. The material of which he made the statue is the **material** cause of the statue. But since the statue was made of stone, and not of wood or marble, the stone is the **substantial formal** cause. If the statue represents an army general and not a private soldier, this particular shape is the **accidental formal** cause of the statue. Because John produced the statue by his own activity, he is the **efficient** cause of the statue. The tools, without which the statue could not have been made, are the **instrumental** causes of the statue. If the statue was made according to a model of some person, this model is the **exemplar** cause. The reason why he made the statue is the **final** cause.

Now every existing thing must have a sufficient explanation of its existence. This sufficient reason of existence is to be found

either inside or outside of the thing itself. In other words, the thing existing is so perfect, that it **must** exist and cannot be non-existent, or else it receives its existence by the action of some efficient cause. In the first case, the thing must be **self-existent**. It contains in itself the sufficient reason of its existence; it has no cause; it is **necessary** that it exist; it is eternal. In the second case, the thing is **contingent** upon any other cause. If it receives existence from another cause, it is **contingent**; if not, it is **necessary**.

Therefore everything is either uncaused and necessary, or caused and contingent. Contingent things must be traced back to their first cause, which has no other cause. One cannot trace back the chain of causation indefinitely, without reaching the beginning. A necessary cause of all things **must** be discovered. Reason forces us to the conclusion that contingent things necessarily involve the existence of an uncaused first cause.

How many of these first causes can there be? If the cause is uncaused it has no other cause; it exists of itself; it must exist; it is entirely independent of other causes; it is not subject to any limitation; it is infinite; it is only **one**. Two infinite beings, that are not identical, are contradictory.

So here comes our proof:

Contingent things demand the existence of one, necessary, infinite cause.

The world and all things in it are contingent things.

Therefore, the world and all things in it demand the existence of one, necessary, infinite first cause. This we call God.

The first proposition is clear in the light of the above explanation. The second is evident from the well known fact that this world and all things in it are subject to constant and various changes and limitations. Now everything that can be changed or is limited in any manner is contingent. The conclusion of the argument is inevitable.

This first Being, this first Cause, is God.

Boss (to office boy): "Do you believe in life after death?"

Office Boy: "Yes, sir."

Boss: "Then everything is in order. After you had gone for the afternoon yesterday to bury your grandfather, he came in here to see you."



Upper left: Present executive of Edmonton U.C.Y. Club. From left: George Nakonechny, cashier; Emily Pose-luzny, fifth member; Alex Bayrock, vice-pres.; Ann Chaba, secretary; Frank Pawlowski, president.

Lower left: Miss Donna Grescoe cutting the cake during the reception given in her honor. See "Social Whirl."

Upper centre: Members of the Ukrainian Catholic University Students' Club. In front row from left are: Wil-liam Bobey, secretary; Rev. Father Vladimir Bozyk, Chaplain; Lorne Reznowski, president. Second row: Betty Ogryzlo, Gwen Nykorchuk, Donna Grescoe, Vera Zarowski, Jennie Cyhanchuk.

Lower centre: Mr. and Mrs. Nick Bohaychuk of Innisfree, Alberta. The bride, Nettie Hlus, was president of the local U.C.Y. Club.

U. C. Y. Pictu



Picture Parade



Upper right: Members of various committees of Edmon-ton Club. Front row from left: Amby Tomiak, Elsie Sosnick, Ann Chaba, Frank Pawlowski, Ann Baziuk, Vera Wasylyshyn, Rose Marie Starko. Second row: Kay Hannas, Florence Sachkiw, Emily Poseluzny, Kay Puchalik, Sally Bociurko. Third row: Victor Bayrock, Alex Bayrock, Alex Kurylo, John Grotski, Jerry Pryma, Bill Prosky, Peter Starko. Fourth row: Zenon Sadoway, Mike Kondro, George Nakonechny.

Lower Right: The Greck Rite Chapter of the Newman Club in action. The members "get acquainted" at whist. Old friendships were renewed and new ones formed in a congenial atmosphere. The air simply tingled with comradeship and hospitality. One of the Club's many aims is to provide fun and recreation for lonely, hard-working students, in wholesome surroundings.



Donna Grescoe

Honors Ukrainian Catholic University
Students' Group

The Greek Rite Chapter of the Newman Club of the University of Manitoba was greatly honored by the presence of the accomplished young violinist, Donna Grescoe, at a social gathering held on Sunday, October 20th, at St. Mary's Educational Institute.

After being introduced to the members of the Club by Father Bozyk, of the Holy Ghost parish, Miss Grescoe, in her usual friendly manner, related her experience while in New York.

Born in Winnipeg of Ukrainian Catholic parentage, Miss Grescoe has gained the admiration of many by her remarkable musical talent which she has so ably displayed on various occasions.

During the course of the evening the members and their guest engaged in a game of whist which gave everyone the opportunity to know their guest more intimately. However the evening was highlighted by the presentation of a cake, topped with the figure of a miniature violin in pink icing, to the guest of honor.

At her Winnipeg concert of last October 1st, performed before an overflow audience at the Civic Auditorium, the brilliant artist put forth a performance termed as one of the finest expressions of the musical art, given by a locally-born performer.

Shortly after appearing as guest artist at the University Symphony Concert on Nov. 8th, Miss Grescoe was to leave for New York, where she will begin intensive study for her Town Hall debut on Feb'y 3rd.

HAY LAKES

On November 21st, 1946, the youth of Hay Lakes extended mutually their cordial hand of fellowship, as every individual registered in as a member of the U. C. Y., with chins up, and the thought ever foremost to co-operate and lay under tribute their share of help to increase the activities of the parish. Rev. Fr. Chmilar, who conducted the meeting, layed out a plan for future activities and was fortunate to share with the youngsters the general feeling of optimism which prevailed throughout the procedure.

Perhaps it's too early to judge the outcome of the great enthusiasm, yet I venture to presume that this first step will do much in the way for mutual acquaintance, friendship and constructive activity.

The members comprising the executive are: Henry Sich, president; Helen Sich, secretary; Lucy Rubis, treas., and others.

SOCIAL

ПОМ'ЯНУЛИ ГЕРОІВ

Вегревил, Алберта

Дня 10-го листопада в салі Імени Тараса Шевченка наша молодь, згуртована в УКЮ і діти Рідної Школи дали концерт під проводом Сестер Служебниць, щоб помянути наших упавших національних Героїв. Всі точки програми випали дуже гарно, з окрема пісня "Ой зійшла зоря". Присутні були наш парох о. Гнесько, о. Місіонар, о. Дацюк. Саля була переповнена. До всіх промовляв отець парох. Нам ще й тепер дуже приємно згадувати цей вечір.

Секретарка відділу,
Іванна Оля Мулик.

ДАР НА ЮНАЦТВО

Едмонтон, Алберта

Дня 30-го листопада УКЮ в Едмонтоні уладило забаву "Кард Парті" у Народнім Домі. На цю забаву прибуло поважне число молоді і старших. Дівчата послужили всім учасникам гарно приготовленою перекускою, що складалася з обаринків та кави. Весь прихід з цієї забави наш відділ призначив та віддав до Управи "Юнацтва" як дарунок на покриття коштів видавання домініального органу молоді — "Юнацтва".

REGINA, SASK.

On Nov. 3rd the UCY in Regina, Sask., served a Communion Breakfast. The members all received Holy Communion and after Mass attended a very delicious dinner prepared by the following girls: Anne Koshman, Alice Zanewich, Anne Hutt and Helen Morris.

Rev. Fr. Chorney in a few well chosen words encouraged the members to more such gatherings as this one. The Club also had the members of the parish attend this function.

The new executive for the forthcoming year consists of the following: Honorary Presidents: Rev. Frs. Fyk and Chorney; President, Bill Wizniak; Vice-Pres., Anne Koshman; Secretary, Helen Morris; Treasurer, Tena Morris; Fifth Member, Bill Zanewich; Librarian, Madge Thachuk; Reporter, Anne Hutt; Controller, Mary Zanewich.

The executive and members would like to thank the former executive for the splendid work they did during the past year. Through their efforts our Club was able to make great progress in all its undertakings.

We also take this opportunity to thank the Rev. Fathers for their kind assistance and suggestions they gave us at our Club meetings and socials.

Helen Morris, Sect'y U.C.Y.,
Regina, Sask.

WHIRL

ЗІБРАЛИ 63 НОВИХ ПЕРЕДПЛАТ

В часі католицького зїзду в Алберті в листопаді чотири членкині едмонтонського відділу зібрали 63 нових передплат для "Юнацтва". Панна Емілія Поселужна зібрала 23, панна Ганя Рафа 15, п. Петро Козяк 13, панна Олеся Сосняк 12.

Чесць і вдячність їм від нас всіх. Нехай їх примір буде заохотою для всіх членів УКЮ при кожній нагоді пам'ятати про свою газетку та її преднювати нових читачів.

ЗАБАВА УКЮ У ВЕГРЕВИЛ, АЛБЕРТА

Дня 30-го жовтня УКЮ у Вегревил зібралось разом вечером щоб серед веселої забави провести "Геловін Найт". Забава була надзвичайно вдатна. Гарні співі, гуртові й дуети, мелодійна музика і смачна перекуска при кінці задовольнили нас всіх. Та не тільки на забаву зійшлися ми. Ми хотіли ще й дечого навчитися, тому на нашу просьбу наш провідник Впр. о. М. Гнесько, ЧСВВ, промовили до всіх своїм звичайним веселим, але й повчаючим тоном. Говорили також панна Марія Березовська, голова нашого відділу. Підкріплені на душі й тілі ми всі порозходились додому пізнім вечером.

Аделя Пилип.

BORSCHIW, ALBERTA

December 7th. The UCU sponsored an Amateur Night in the Borschiw Hall. The weather being very nice for this event filled the hall to its brims by 8:30. Shortly the programme was started by a group of young girls who sang "Sonce nyzenko." The programme proceeded with various readings, recitations, duets, trios, quartets, solos, dances, short comedies, dialogues, musical numbers and various items to content each heart and every ear. There were twenty-four items and the programme lasted almost three hours. At the end of this programme our Reverend parish priest presented a speech of praise to all contestants and parents for bringing their children up in such a desirable fashion.

The judges were: Miss Elsie Ewasiuk, teacher from Inland; Miss Anne Wokaryk, teacher from Leachville, and Mr. Steve Rurka, the parochial choir leader. They had a hard time deciding whom to award since all items were well prepared and perfectly done. While the judges were straightening this matter out, the UCU members served a lunch of doughnuts and coffee to the impatiently waiting audience.

After this the following results were announced: 1st: trio by Elsie Powley, Pearl Rurka and Harry Shyba; 2nd: Ukrainian

(Continued on cover)

UKRAINIAN CATHOLIC UNIVERSITY STUDENTS' CLUB

Greek Rite Chapter of the Newman Club of the University of Manitoba

One year ago His Excellency Bishop Ladyka decided that the Ukrainian Catholic students attending the University of Manitoba should be organized into a club in order that these students may have a better opportunity to utilize their common language and religion by being in closer association with students of a similar background. As a result His Excellency, with considerable foresight and to be sure of success, appointed Rev. Vladimir Bozyk as the organizer and spiritual director of the new club. Fr. Bozyk immediately tackled his task by approaching a few Ukrainian students of his acquaintance and placing before them the new idea. The result was encouraging, for with little hesitation a list of the Ukrainian Catholic students at the University was compiled and each student was contacted by mail and invited to attend the first meeting. With the students brought together and their interest evidenced, it became clear that this move of forming a club was well founded.

From the beginning it was clear and was agreed upon that this club could not be wholly independent but must have some relation with the Newman Club. Thus Fr. Bozyk was asked to contact Father Lahey of the Newman Club and, as a result of Fr. Vladimir's fine diplomacy, the club was accepted as an affiliation of the Newman Club; or the Greek Rite Chapter of the Newman Club.

With the ball beginning to roll, an organized executive was elected, consisting of the following members: Rev. V. Bozyk — Chaplain; Eva Kochayda — President; Wm. Bobey — Sect'y; Elaine Kostiuk — treas.; Betty Ogryzlo, Gwen Nykorchuk, Vera Zarowski and Walter Bohaychuk — social committee.

Meetings now became a regular occurrence, averaging about one every two weeks and each one receiving a favorable turn out. The meetings were well balanced consisting both of serious matter and a social gathering. For nearly every meeting a very enlightening talk was given by such eminent speakers as Mr. Wall, Father Shpytkowsky and our very interested and helpful friend, Father Simbalist. Father Bozyk himself conducted a "Question Box" which proved to be very interesting.

Socially, the meetings were also very successful for the spirit of the group was always pleasant and each meeting always ended up as a social event. Added to this a hike at Brooklands and a tally-ho at Fort Range were held.

(Continued on cover)

Mental Hygiene and Guidance

by Brother S. Methodius, F.S.C.

INTRODUCTION

Frequently we read books and articles, and listen to lectures on Physiology or Bodily Hygiene. Very seldom do we come in contact with the knowledge of the other aspect of our ego, our person, namely — **Mental Hygiene**. Up to very recent days, Mental Hygiene was practically unknown to High School students; while those pursuing higher education, were merely exposed to it — unless they studied medicine or education in its various aspects.

We are composed of a body that is mortal, and a soul that is immortal. Because of the union of these two, body and soul, we have mental capacities—power to think, to reason, to plan—all faculties of the mind. **Religious education** gives us the knowledge of the wonderful faculties of our soul; **health education**, commonly called Physiology or Bodily Hygiene, gives us the knowledge of our body; **mental education** or Mental Hygiene, gives us the knowledge of the faculties of our mind.

Because **Mental Hygiene** and its proper **Guidance** are very important and extremely beneficial to all persons striving for **emotional, social and intellectual maturity**, we are going to write a series of lectures about it to "**YOUTH**," the official organ of the Ukrainian Catholic Youth of Canada. These are going to be simple lectures, treating only of the fundamentals of Mental Hygiene. They are intended for High School students and those whose education does not go beyond the High School level.

MENTAL HYGIENE AND GUIDANCE

— First Lecture —

Purpose of Education and of Mental Hygiene

The purpose of education is the development of wholesome personality in an individual. It is to prepare him for a proper choice of life. The purpose of Mental Hygiene is more than the cure of mental deviations. Its aims are: (i) Psychological background of behaviour; (ii) Diagnostic approach to understanding of individuals; (iii) Handling of specific problems; (iv) Positive Mental Hygiene.

The aims of education are: (i) Self-realization; (ii) Happy social relationships; (iii) Economic efficiency; (iv) Civic and religious responsibility. These are also the aims of Mental Hygiene.

Personality

What is personality? Personality is the way of reacting to situations. It is the sum total of the individual's characteristic habits, attitudes, and persistent tendencies. *Personality is the persistent tendency of

an individual to make certain kinds and quality of adjustments." — Schave.

Function of Mental Hygienists

Mental Hygiene and education are related disciplines. Sound education of youth should involve a clinical as well as a pedagogic approach. Teachers and parents must be mental hygienists as well as educators. There must be intimate partnership between home, school and church. To attempt to separate the school's responsibility from that of the home or the church would be unwise. The safest procedure is to stress the joint responsibility these basic institutions have. "The task of mental hygienists is more than the mere amelioration of mal-adjustments; he must see his job in the more positive aspect of helping the individual to develop a sense of personal worth, based upon efficient actions that harmonize with actions of others, striving with him toward an elective goal." — Prescott.

Guidance

What is Guidance? Guidance is a process whereby the abilities of individuals in **moral, physical, social, emotional, occupational and intellectual** spheres are discovered and developed. It is the discovering, the pointing out of problems, and helping an individual to solve them.

Philosophy of Life

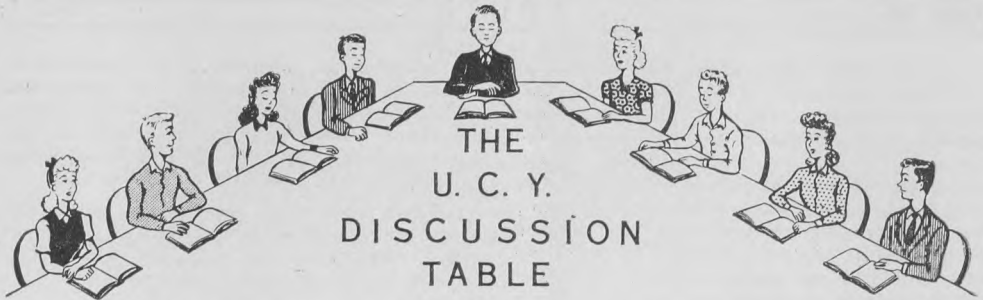
To be a successful individual, one must have a sound philosophy of life. He must remember, that he is a creature of God, endowed with an immortal soul and a mortal body. He must train himself to be a good citizen not only for this life, but for life hereafter. He must have a right understanding of the temporal and eternal values. To be successful, one should identify himself with a cause or purpose greater than himself. To be successful, he should have the courage to be an individual in a group when conscience demands.

If he ignores in his education or economic or social life — the fact that man has a soul, then "**The Rights of Man**" becomes a meaningless phrase; "**Freedom**," an empty idea, for which only fools will die; "**Equality of all Races and Nations**" can be only sheer, stupid propaganda and wishful thinking; "**Brotherhood of Men**" is an unattainable dream. Reject man's immortal destiny, and life becomes an empty, futile gesture.

Primary Motives

Every individual has many fundamental needs which must be satisfied if development is to proceed in a normal, orderly fashion. These needs or drives are physio-

(Continued on cover)



UKRAINIAN LITERATURE

Treatise III.

Beginnings of Original Literature. Among the writers of original works were a few, who deserve special mention. The first was Metropolitan Ilarion (1054), who wrote about Prince Volodimir, and the baptizing of his people. Another was Metropolitan Clement Smoliatych, who wrote many pastoral letters to his clergy. Cyril, the Bishop of Turiv, (1182), also left many outstanding sermons. To the lower class of authors belong St. Theodosius and Nestor. They used simple language — one that could be understood by the average man. Their writings contained mainly instructions on the way of Christian life. In the beginning of the twelfth century there appeared a new literary work — that of Daniel the Palmer. In it is described in details his pilgrimage to the Holy Land. Another outstanding piece of literature of that time is that of Volodimir Monomakh, a prince. It was dedicated to his children. It contained his autobiography, instructions how to maintain peace and order in their kingdom and encouragements to practice charity towards the needy and orphans.

Rather unique was the work of Nestor, the **Chronicles**. It was a detailed history, the first of its kind. It dealt with the story of mankind, passes over to the nations inhabiting Ukraine, gives an account of the first rulers of his country and mentions all the chief activities of his nation to the end of the XIth century. The language used in it was the old Bulgarian — the one used in church books. But it was slightly changed and very similar to our present Ukrainian language.

The only outstanding specimen of imaginative writing is the **Tale of the Armament of Ihor**. This is a wonderful work of poetry. It tells of the expedition of the Ukrainian Princes under the leadership of Ihor against the wild hordes of Polowches. The description of the long journey, the first clash with the enemy forces, the fierce battle of two and a half days, the total defeat of Ihor's armies, the capture of Ihor and his fleeing from prison, his return home. This poem is full of comparisons and various

figures. When one reads about the mourning of the grasses and trees over the ill-fate of Ihor's expedition or about the grief of Ihor's beloved wife, it seems to him that he is an eye-witness to all this.

QUESTIONS. Name a few of the earliest Ukrainian writers. What were the contents of their literary works? What did Nestor write about? What do you know about the Tale of the Armament of Ihor?

THE MASS

Treatise III.

If we are bound as creatures and sinners to adore, atone, thank, intercede, then the more thoroughly we acquit ourselves of these obligations, the more we become approved of God.

If our feeble efforts to meet these demands of the Creator be united to the infinite intercessory power of Christ, Who is actually the priest and the victim of the Mass, then our prayers of adoration, atonement, thanksgiving and petition have infinite value.

In assisting at Mass it is recommended that the Holy Sacrifice be divided into four parts, the first to cover the portion that precedes the Great Entrance; the second that portion which runs from the Great Entrance to the Consecration; the third that solemn portion which begins with the Consecration and ends with the Communion; the fourth that portion embraced between the Communion and the end of Mass.

1) **ADORE.** In adoration we contrast our sinfulness with the holiness of God; our nothingness with His majesty. Just before beginning the Mass the priest repeats the words of the host of angels who came down from heaven to worship Jesus at Bethlehem. The following prayers are said in adoration of God the Father, His only begotten Son, and the Blessed Virgin. In the spirit of humility, which is itself adoration, we seek to draw lessons from the Epistle and Gospel. The whole profession of faith, contained in the Creed, is a surrender of the mind to the revelation of God — which means adoration; and at the words Holy, Holy, Holy we all bend the knee in actual adoration.

All the while we follow this portion of the Mass we strive to feel keenly the fact that the Almighty, being worthy of infinite worship and adoration, must receive homage greater than we are competent to bestow. But if we are able to offer Him His own beloved Son, our gift has infinite value and pays in full whatever debt of worship we owe Him. During this part of the Mass we should fill our minds with thoughts of our complete dependence on God, with thoughts of His rightful claim to our service and love. We will be absorbed in these reflections when it will be time to

ATONE — The principal purpose of Calvary's Sacrifice, of which the Mass is the renewal, was to make infinite atonement for mankind's sins. Since our sins are offences against God, Whose dignity is infinite, their malice is infinite. That being true, we could never adequately atone for them of our own power. But through the Mass we are able to make adequate satisfaction because Jesus places Calvary's merits in our hands that they may be offered in atonement for our personal transgressions.

It is not our own or the priest's gift that is being offered — it is the Immaculate Host, Calvary's Victim that offers Himself for the innumerable sins, offences and negligences of those present at Mass, and for all the living and dead.

The Holy Trinity is besought to accept

the oblation in memory of the passion of Jesus, of His resurrection and ascension, and in honor of His Blessed Mother, of His precursor, John the Baptist, and of the Apostles and of all the saints, whose powerful prayers are besought on our behalf.

While some other sentiments enter into these prayers, their dominant note is **atonement**, sorrow for our sins, for which only an infinite Victim can compensate.

The essence of Calvary's sacrifice has been renewed according to Christ's mandate "As often as **you shall do this**, you shall do this in memory of Me."

Therefore from the Great Entrance until after the Consecration occupy yourselves with sentiments of reparation, with acts of sorrow, with resolutions of amendment, and, with the priest, offer Jesus, the altar's Victim, to the Holy Trinity in atonement of all.

(The other two purposes of the Mass will be discussed in the next issue).

QUESTIONS. What four kinds of prayer do we owe to God? How can we most adequately fulfill these obligations? Tell how to divide the Mass into four parts for this special purpose. How do we adore God during Mass? What part of atonement does God merit for our sins? Could you make an adequate atonement? Have you an infinite act of atonement in the Mass? How should you apply it?

Are You Afraid to Deliver a Speech?

One of the most common excuses, and at the same time real reasons why we do not want to talk before an audience is **fear**. We may talk to a group of two or three, but when it comes to deliver a little speech before a larger group, we're scared to death. We tremble at the very thought of speaking before the public. Our knees and hands shake. Our voice quivers. We get red, our breath becomes short, heart beats heavily, cold shivers seem to cover us. Our language becomes rather broken up, the mouth dries, we feel very uneasy. These are handicaps, which are experienced by almost every speaker. They all can be avoided. If we overcome our fear of talking publicly, all these inconveniences will automatically disappear.

Here are some suggestions which will certainly help you to overcome this unnecessary trouble — fear.

i) Choose a topic about which you know more than the audience. This will make you the master of the situation. Then you will have nothing to fear.

ii) Be sure that you use only those words of which you well know the meaning and correct pronunciation. Using unmas-

tered words is most naturally good source of constant fear.

iii) Use only such grammatical construction in your sentences about which you have no doubt. Construct your sentences properly.

iv) Watch your external appearance. Dress neatly; stand well. When you are sure you look alright, you feel much more at home.

v) Take your time while starting your speech, pause several times within a sentence, take two or three deep breaths between sentences, especially between the first few.

vi) Remember that even when you are scared to some degree, the audience usually is unaware of this. If you think that it notices your fear, you become nervous. You may feel that you are afraid, but only rarely do your hearers notice this. In fact, you may be very frightened, but if you assume an outward calm and "lose not your head," it's very hard to notice your fear. So control yourself!

vii) Bear in mind that a person is usually overcome by fear only during the first

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Молодість

Чудова молодість, про яку багато має таке лихе поняття! Час засіву, час кильчення, весна життя!

І ти повинен уживати цієї гарної молодости. Без сумніву, друже, що ти повинен уживати її, але так, щоби не втратити її для вічності, бо ти переживаєш її лиш один раз в житті; так, щоб вона була для тебе зиском і посівом багатим у плоди на час майбутнього мужеського і старечого віку, якщо тобі буде дано дожити їх.

Не говори так, як безбожні: "Ходім і насолоджуймося теперішніми добрими; нехай не минає нас цвіт часу!" Але вложи в ці зле пояснювані слова інший зміст! Чи не належить до Бога кожний час? Чи ти мавби тут належати до Бога лиш як людина в силі віку, як сивенький старець, а не як молодець?

Таж твоє ціле єство наче ов'яне Богом! Ти походиш від Нього, існуєш через Нього, для Нього; від Бога маєш: тіло й душу, розум, волю, силу й здоров'я, гроші і майно, час і ласку. Належиш до Бога все і всюди, в кожнім віці, в усіх умовах твого життя.

Ти ще так близько джерела твого буття — і вже хотівби забути про нього, так як той необережний потічок, що виступає зараз із берегів і губиться між пісками? Або може ти хотівби принести колись Богові в жертві останки того життя, що його ти зживиш у винищив у службі іншим панам? Друже, час, що наступає по літах молодости подібний дуже часто до — дна в чарці! Тому якраз в молодости згадай про свого Творця, який "є Господом, що ненавидить грабіж цілопальної жертви". Тепер, тепер навчися пізнавати Бога, тепер учися Бога боятися, Бога любити, Богові служити, Бога славити. Ще твоє серце не засхло, не задубіло, не стало вигорілою чи холодною землею. Ще в ньому є життєздатна сила: приймає ще воно всякий посів; сходять кожне зерно.

Добре тому чоловікові, що носив прямо від молодости, привик до святого Божого закону й завчасу зжився з добром! Бо як молодець раз увійшов на свою дорогу, то й у пізніших літах не легко зійде з неї.

А колиж ти задумаєш дбати про будуччину, як не тепер? І як зможеш знайти на старість те, чого ти не зібрав у молодости? А може ти хочеш прямо — сіяти зло? Чи не знаєш, що "хто сіє вітер, той збирає бурю?"

Ой не так, мій сердешний приятелю! На тебе надіється св. Церква, на тебе покладає надію український нарід; розвивайся, отже, процвітай — одному на потіху, другому на спасення. На тебе покладає надію людство: помагай рятувати його, підносити. Ти маєш працювати для люд-

ської суспільності: виховуйся до цього. А для себе самого — чи ти не живеш? Дай отже себе — собі; запевни собі завчасу майбутній гаразд.

Молодче, благородне серце, серце добре, що рветься до діл! Всі шляхи святости відкриті перед тобою! Кинься туди, спіши нестримно вперед, — вони безко-нечні, один Бог кладе їм межі! Старайся осягнути те, що найвище, що найліпше!

Нехай світ — порошина, буде тобі за вузький, за низький: ти сотворений до Вищого! Не легковаж собі часу такого цінного, такого гарного, плодovitого часу — який може буде самотинок у твоєму житті, за яким може не надійде вже ні літо ні осінь!...

А як ти недоцінював досі своєї молодости, як ти змарнував її, — то дозволь ласці, нехай вона відновить цю твою молодість, так як молодість вірла. Так, приятелю, згоголе, залопочи своїми крилами, приготуйся до лету, а тоді сміло вперед, у безмежні простори дійсної величі, в гору, до ясного сонця вічної Правди, Краси, Святости!

Studying a map, a boy cried: "Look, Chicago is at the bottom of Lake Michigan!"

The Golden Rule: If a man smite thee on the left cheek, smite him on the other also.

ARE YOU AFRAID

to deliver a speech?

(Continued from page 14)

few sentences. After finishing the first few sentences your fear will most likely disappear altogether. So why worry?

viii) Take advantage of every little occasion and step out before a few friends, before your family and you will gradually notice that fear will not have much place in you.

ix) It will help you to be free from fear if you memorize your speech perfectly, at least a few first speeches spoken. Later on, when you have conquered your fear, you need not memorize your speech because then you are able to pay more attention to what you have to say.

Generally speaking, fear is in no way an obstacle that cannot be overcome. Try once or twice — and you will notice how easy it is to push aside the fear, which is usually more a creation of your own imagination rather than a reality.

You will certainly succeed, if you only TRY!

A White Courtship --- The Ideal Youth

The Secret of Their Signal Success

He is also aware that in marriage, especially the first years of it, the couple's physical condition is of paramount importance for its happiness and success. Turning night into day three or four times a week is not a good recipe for the preservation and increase of health and corporal fitness in general; particularly not, if the long nocturnal vigils are aligned with an emotional strain and a temperamental enlistment of a high and sustained degree, and with other excesses that like to enter into immoderately prolonged nightly diversions.

When they are together, wise and conscientious lovers carefully follow the sensible caution of "Touch me not!" and "Hands off!" They know that it is easier to start something that is dangerous than it is to quit; and that it is the part of discretion, as the old Romans said, not to awaken the slumbering lion: the lion of concupiscence. Nothing so quickly awakens and so forcibly stirs this dangerous moral lion as the wanton and uninhibited indulgence in the sense of touch.

They do not extend their courtship unduly but, as soon as they have finally resolved to accept one another as mates, and no unsurmountable hindrance is in the way, they set the date for their marriage, after having consulted their pastor's pleasure in the matter. They have the banns of marriage published according to form. They derive a certain satisfaction from this publication, proud and fond as they are of one another, and glad as they are that in the announcement of their marriage they have nothing to be ashamed of. They arrange for a devotional and inspiring church wedding, and aim at making it a beautiful, soothing and heartening memory for life.

To cultivate virtuous practices means to forestall blamable pursuits

They evaluate properly and employ wisely the psychological axiom, that the best way to avoid maudlin diversions and dangerous occupations in courtship is by engrossment in healthy, honorable and worthwhile hobbies and pastimes which they find or learn to find mutually delightful, and in which they can indulge to their heart's content without fearing any diminution of their reciprocal esteem, or of their virtue and good name. They like sensible radio offerings and enjoy nice music. They pursue and discuss the reading of good literature, the attendance at respectable dances and social pastimes, preferably such as are given under Catholic auspices, and with due supervision, the frequentation of unobjectionable shows on the stage or on the

screen. They go on hikes with other young people and take an active interest in various wholesome sports. They are personally interested in the activities of their parish church, and feel privileged and honored in being able to contribute by their presence and co-operation towards their success. They pay close attention to the instructions on marriage and its ethics, given them before marriage by the priest in order to avoid serious mistakes after they are wedded.

The couple we are considering have always been very frank in the sacred tribunal of penance, particularly during their courtship. They like to make a general confession before entering the holy state of marriage. Penance is a second baptism. It gratifies a Catholic candidate for Matrimony to know that he or she is beginning married life with a soul entirely free from every stain of sin, and as immaculate as it was the moment it was baptized. To enter marriage in holiness is the best way to render it an enduring spring of sanctity and well-being.

A Salutary Caution

Here the remark may be added, that if persons have seriously and habitually compromised themselves in their relations in courtship, and have been receiving the Sacraments unworthily in consequence, they must not fail to straighten out their conscience by making a sincere and contrite general confession before marriage, to avoid receiving Matrimony sacrilegiously and thus

(Continued on cover)

KEEP AWAY FROM ALECK

About six years ago there fell near the famous St. Paul's Cathedral, London, a huge time-bomb, set to explode later. To save the great edifice, a crew of men valorously risked their lives to dig for and render this bomb harmless.

Filthy tales dropped in your mind by reading or listening may seem just humorous, just "duds" and not dangerous.

But let's be honest. None of them are duds. They explode sooner or later, blasting you out of the state of grace. At the very least, they smudge your ideals of purity and give a degraded or vulgar attitude toward sex and purity.

Any person who leads another into sin is a sharer in the guilt of that person. A person who introduces a bad book, magazine or story to a club or a school, shares responsibility for all the bad thoughts, desires, words and actions which follow as a result.

Readers, talkers and purveyors of smut are Smut-Alecks. Keep away from them!

being bereft of all its graces, of which they will be very much in need when they are married.

As long as they are determined now and henceforth to love God and to quit sin, this general confession, whatever their life before and in courtship has been, will be easy. If they need help, the confessor will be glad to assist them. Then, instead of starting and continuing, who knows how long, married life with the curse of God and in alienation from God, they will begin and progress in their marriage with God's special blessing and continued love and protection, that will not fail to render their marriage, whatever else may betide them, a source of holiness and a medium of terrestrial and celestial happiness.

(The end)

BORSCHIW, ALTA.

(Continued from page 11).

dance by four girls; 3rd: Duet "Whispering Hope," by Natalka Podborozny and Sonia Kolodeychuk; 4th: Guitar solo by Paul Muzychka; 5th: Recitation by Willy Hrabec; 6th: Comedy "A to raz," by four boys.

The entire programme, the second of its kind, was ended by singing "O Ukraino" and "God Save the King."

* * *

Recently the Borschiw UCY Club lost a few of its very good members. The cause of this loss — marriage. This series of marriages was begun by Miss Rosie Hrabec, who was married to Mr. John Batiuk of Mundare. They now reside at Mundare.

The next one to give up the liberties of youth and let herself become bound by the bonds of holy matrimony was Miss Jean Filevich. She married Mr. Joe Wenger of Kingman and it is there that they are happily making their home.

Only a few days later Mr. Nick Filevich, president of the local Club, who served the youth of Borschiw for two years, found a new "master" to whom he could render his services until "death parts them." It was Miss Helen Balko, a UCY member of Kopernik. It was she that "inflicted" a loss not only to her home Club, but also that of Borschiw, depriving them both of two of its best members. Nevertheless we all wish them a very happy and long life.

Being tired of attending weddings of her fellow-members, Miss Sophie Wozny, also of the Borschiw Club, thought it was time that wedding bells rang for her. This hope of her youthful years was finally realized on the day she married Mr. Harry Gordeck of Warwick. They are presently making their home at Warwick. Best of luck to them!

The last link in this chain of marriages was that of Mr. Bill Hrabec and Miss Olga Frebrowski. Being a very energetic member, Bill's former position in the Club will

have to be taken by some other active member, who at most is only contemplating marriage.

To all these married couples the members of the Borschiw Club extend their best wishes for a very merry life.

* * *

The Annual Meeting of this local was held on the tenth of November. The new executive is formed of the following: President, Vic Romaniuk; secretary, Elsie Powley; vice-president, Dan Rurka; treasurer, Mike Hrabec; controllers, Dan Rurka and Peter Miskey.

UKRAINIAN CATHOLIC UNIVERSITY STUDENT'S CLUB

(Continued from page 11).

Then as the year was approaching an end, the students with the encouraging support of Fr. Bozyk held a banquet and dance which turned out to be a great success. The presence of many locally prominent Ukrainians added to the moral of the members. Although the year ended with the dispersal of most students, going back home, the city-dwellers of the club got together on a bicycle ride to Lockport and an evening's boat ride on the Yolanda. Thus ended a pleasant year's activities.

The beginning of a new school term saw the resumption of activities again, and the first meeting at St. Mary's Institute received a very grand turn-out. A new executive was elected for the new year. It consists of: Lorne Reznowski — president; Wm. Bobey — secretary; Vera Zarowski — treasurer; Gwen Nykorchuk, Betty Ogryzlo, Jenny Cyhanchuk, and Walter Bohaychuk — social committee; Nick Kowal — publicity representative.

The Club is not a sterile academic union, but recognizing the truth that, our actions are dependent upon our principles; we live as we think, the Club aims to instill the principles of our holy religion, the principles of right action, into the young University students, to whom it belongs to assure the future defence of the rights of God and of souls.

The success of the club meetings held since its inception, the interest shown by the students, the topics discussed and friendships started, forecast a bright future for the Ukrainian Catholic University Students' Club.

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logical, such as — (i) hunger; (ii) thirst; (iii) elimination; (iv) temperature maintenance; (v) rest; (vi) sleep; (vii) avoidance of pain, or they are psychological, such as — (i) affection or security; (ii) belonging or companionship; (iii) independence; (iv) achievement; (v) conscience approval; (vi)

HOW TO WIN

A Happy New Year

Everyone is anxious to make the coming year a success. There are only five things which will make us satisfied with our life, pleased with ourselves and with our fellow-beings. These are:

PRAYER — absolutely necessary during life, for “Without me”, says our Lord, “you can do nothing.” Prayer should be the key of the morning and the lock of the night.

WORK — imposed upon every individual by God, Who said: “Thou shalt earn thy bread by the sweat of thy brow.” Wishing dies in thin air, work must complete itself in action. Success in life is a matter of perseverance and concentration, rather than a matter of opportunity.

KINDNESS — which makes one admired, respected and loved by all.

PATIENCE — in all the troubles and ills of life. It shows and indomitable courage, willpower and a brave heart.

A BRAVE HEART — that quelleth not before danger. There's no room for cowards on our battlefield. All must be ready to toil, suffer and die, if such be the demand of their duties.

social approval, (being appreciated by others for what we do); (vii) self-esteem.

Satisfaction of these needs is difficult due to the complexity of civilized society. It is sometimes impossible to satisfy one need without interfering with the satisfaction of others.

An individual who can satisfy all these needs to a reasonable degree, according to his religious principles, or as the modern psychologists say — by socially approved means — is a well adjusted, wholesome and rich personality.

When two needs conflict, the individual

is confronted with the problem of adjustment. Adjustment is the process of handling a conflict in such a way, that both needs involved are satisfied.

Conflicts

What happens when a conflict occurs? Work is a matter of solving problems. When a conflict occurs, a problem arises. Hence, one must work to solve this problem. This may be done by (i) varying behaviour so that both ends are satisfied, or (ii) using Adjustment Mechanism, giving up one goal in part or in whole.
